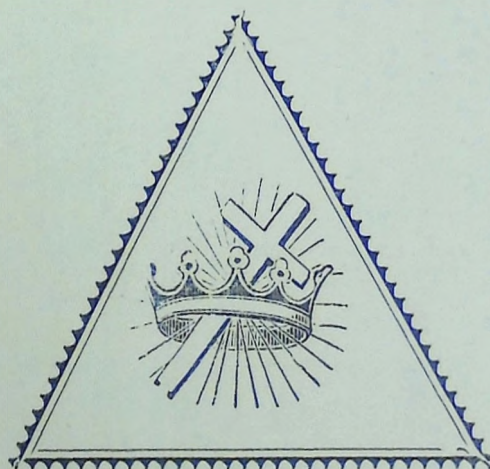


# THE NEW THEOLOGY MAGAZINE



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## OUR PRAYER

**T**HE SOUL'S CONTENT in thee, O God, is found. Thou art the Anchor of our spirit. Thou art the Strength Divine. All sorrows flee before Thy Face. All fears vanish from out Thy Sight. All doubt disappears when Thou art near. Thou art the Comforter of the soul. Thou art the joy sublime. Come to us, thou spirit Eternal, Internal and External, come to us, and give us life and abundance. Thou art our All-in-All, our Breath, our Life, our very Selfhood. Thou art with us in sorrow and sadness to protect and support. Thou art with us in prosperity to watch and to lead. Thou art in the shadow and the sunshine as the same still small voice that rules the world, that brings both sorrow and sadness, pain and pleasure, doubt and faith. Thou art in all, throughout all, above all. Come to us that we may come to thee, and become the All-in-All.

AMEN.

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**C**HRIST IS NOT PREACHING. Christ is not praying. Christ is not profession of doctrine. Christ is Life. Christ is the Breath of Life. Christ is the Living Loving Life. Christ is the Cross of Life and the Glory of Life, Carrying the Cross and Entering In, filling sweetly the common duties of life and seeing in those duties the Promise of Blessing and the Blessing Indeed. He is the Daily Grind Sweetened with Love and Divine Purpose, the Sweat on Father's Brow, the Purpose in Son's Hand, the Tear in Mother's Eye. Christ is the Living Fire and Burning Bush, the Still Small Voice and the Trumpet Call to Arms. He is the Mysterious Substance permeating human joy and suffering, the Warp and Woof of Moral Endeavor, Man's Alpha and Omega, his World Without End, Amen and Amen.



## A DAY AT A TIME

Every day is a fresh beginning,  
Every morn is the world made new ;  
Ye who are weary of sorrow and sinning,  
Here is a beautiful hope for you,—  
A hope for me and a hope for you.

All the past things are past and over ;  
Tasks are done and the tears are shed,  
Yesterday's errors let yesterday cover ;  
Yesterday's wounds that smarted and  
Are healed with the healing that night has shed.

Let them go since we cannot relieve them,  
Cannot undo and cannot atone ;  
God in his mercy receive and forgive them ;  
Only the new days are our own ;  
Today is ours and today alone.

Here are the skies all burnished brightly ;  
Here is the spent earth all re-born ;  
Here are the tired limbs springing lightly,  
To face the sun and to share with the morn  
In the chrism of dew and the cool of dawn.

Every day is fresh beginning ;  
Listen, my soul ! to the glad refrain,  
And spite of old sorrow and older sinning,  
And puzzles forecasted and possible pain,  
Take heart with the day and begin again.



## GOD'S VERACITY

**T**HE STATEMENT that "Nothing is impossible with God" has been made many times to those who have questioned some of the unreasonable dogmas given out for popular consumption by valiant exponents of the Old Theology. One of these apparently unreasonable dogmas, when taken literally, is that the Lord,—Jehovah, a Jewish God,—held the sun back in the sky for several hours to allow Joshua more time for his sanguinary slaughter of human beings.

Another is that the story of Jonah is a literal fact, and not a remarkable fine piece of literature embodying a beautiful truth and useful moral.

"There are others."

It is true that nothing is impossible with God, but God is reasonable; he is not erratic or senseless.

Man is a reflection of God. The reflection may not hold all the object reflected in all its fullness, but it must be a copy of something that is and not of something that is not, even though not a reflection of it all, perhaps. And if man reflects, partially, crudely, imperfectly, as the case may be, then there must be harmonious relation to God in mental and moral structure.

Man cannot know all of God, and yet what he does know must be harmonious: he cannot know God unless he can interpret him in terms of human experience, of human aspiration, of human possibility.

Nothing is impossible with God, and therefore nothing is impossible with man, but there are some things unreasonable and unnatural to both, and these literal interpretations are such.

If God was not reasonable, and if man's reason did not somehow fit harmoniously into God's reason as part and parcel of it, then, indeed would man be lost, and there would be no hope for him. This does not mean that man can know all of God, at least as long as he is human, but means that man was made to know God and God is made to fulfill man's aspirations and supplement his reason.



Neither does it mean that man is always in harmony with God. Often, very often, he is not, and none of us are fully and completely so. But it means that in so far as we strive to live up to our highest ideals higher ideals rise before us. And that striving is God.

We have some lovely friends who believe they have reached complete harmony with God by means of mental vibrations. Well and good. They show a great light in their faces and apparently so in their lives. They appear to have fine stuff and good goods that will wash and wear on both sides. Perhaps, after all, it is but a matter of interpretation.

The Kabbalists have decided that every passage of scripture is written in such a manner that it can be interpreted four different ways, and that its law can be explained by means of these four ways into forty-nine different interpretations. And each way would be the proper way. But these forty-nine are not enough for modern requirements. The scriptures, God's Word in Book or Nature, must be interpreted forty-nine other ways, and forty-nine times forty-nine after that, multiplied by times and times ad infinitum.

For interpretation is individual, not universal,—special, not general,—subjective, not objective. Therefore, each man must interpret God, and the Bible, and Human Life, differently, and each man must give the other man every chance to develop each separate interpretation, and not get in each other's way.

And yet there will be a time when we shall come together and be as one. But not through violence, and an arbitrary attempt at conformity. True conformity will not come by each man forcing his interpretation of conformity upon others, but by each man growing into all interpretation and thereby finding the one. All else is forced and unnatural, and therefore impermanent and valueless.

The trouble is we are trying to bring God down to man all the time instead of pulling man up to God.

This is a natural and to an extent proper tendency of the individual man in his personal attempt to grow to God, and it is the tendency of collective man also, for churches, and philosophies, however much they may gain of a divine truth, tend afterwards to lose much of the spirit of that truth by building about



it walls of clay for its better protection, as they think,—walls of dogma, of statement, and of belief.

Growth thus comes through alternately trying to bring God down to man's size, and then growing up to that size, and then afterwards breaking the image of clay, or stone, or wood, and building a better one.

The truth is above statement. God is above statement. Complete and final interpretation transcends the human mind. Then why should we lose patience in our groping about in the thick vapors of this lower life? We are all of us blindly feeling our way. Some may discern a little better than others; none of us so clearly that we may put ourselves up as authority.

There is no authority beyond a man's own say-so, and that say-so is his God's say-so, even though it say to him to pick your pocket or throw you over the bridge. But a man must not thus, or in any manner, extend that say-so beyond his own world, or he will make a grievous mistake, and be obliged afterward to return and pick up the strands of life, and interweave them into the warp and woof of human suffering.

And yet, and yet, he must "let his light shine." But not force that light. Merely let it shine. It will take care of itself. In other words never refuse to answer and to answer truly when another pilgrim ask thee of the way. Tell him simply and kindly what you know of the way of life, even though that know may really be erroneous, for likely all or much of our own know is erroneous, but the best know we have today. But that know *will* be true if it is kind, and considerate, and not dogmatic. And that truth shall finally make you both free. And thou shalt be free no other way.

But the trouble is that a great many people have been trained in dogmatic systems and they expect and seek dogmatic statement, and sound, and pretension, and will listen and respect no other statement of truth. It is easier for these people to allow some other person to do their thinking for them. It makes them weary to try the experiment of thinking for themselves, and like little children they become tired and frightened and seek cover and a stoppage of that painful process of growth that operates at first through doubt and disintegration.



This is true enough, but we are growing into greater times. The mild and the sweet shall make itself more and more abundant and more manifest. People will learn to beware of dogmatic, preposterous and arrogant claims, and loud voices, and strutting gait, and flapping wings, and loud caw-caws.

## THE AWAKENING

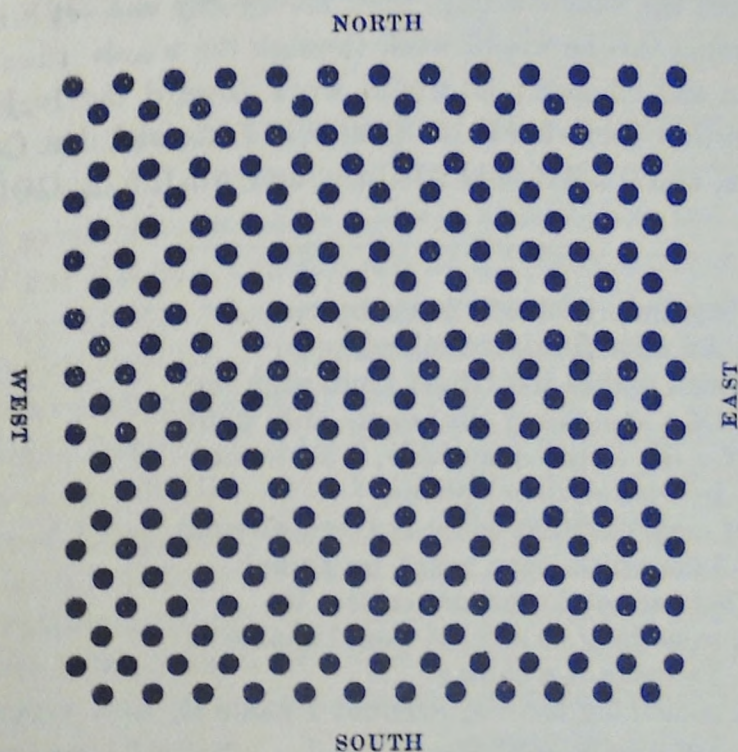
An average man awoke one night,  
And thought of his past in the pale moonlight;  
At times he muttered, at times he moaned,  
And once he very distinctly groaned,  
At which his guardian spirit inquired  
What secret cause this dole inspired?  
"Alas why ask? I'm thinking," said he,  
"About the people I used to be."

"There's the simpleton I was when—well,  
It really would hardly do to tell;  
And the unutterable ass  
I was when—but we'll let that pass;  
And the awful idiot I was when—  
No, don't let's speak of that again;  
And the inconceivable fool I made  
Of myself when—why don't memories fade,  
Or drown, or fly, or die in a hole,  
Instead of eternally burning the soul?  
But at any rate, you now can see  
Why I mourn o'er the people I used to be."

The angel smiled with as undefiled  
A glance as that of a little child,  
And said, "I am musing happily  
About the people you're going to be:  
The soul that has learned to break its chains,  
The heart grown tenderer through its pains,  
The mind made richer for its thought,  
The character remorse has wrought  
To far undreamed capacities,  
The will that sits, a king, at ease."

ETHELWYN WETHERALD.





## PHASES OF TRUTH

**T**RUTH HAS MANY SIDES AND PHASES. It presents itself in opposites and through many disguises. Each person sees it from his point of view, and as each holds a different position on the periphery of life the truth makes a different appearance to him than to another. And yet there is a fixed truth, a universal, cosmical, absolute truth. But it is not in parts, but in the whole; not in the surface, but in the center.

If eight men were placed at different points of the compass at the edge of a forest whose trees were all arranged in geometrical rows, each one facing the center, and if each was asked to state from which point of the compass the rows of trees run each would tell a different story. And each would be wrong, and all would be right. To one they would run from east to west. To the man situated opposite him they would run from west to east. To another who was situated at the north-east corner they would run south-west. And yet each might hold the True Compass and



truly follow it. But these different men would not agree. One would think the other wrong and loudly try and set him right. And in doing this he would work through the woods toward that other man and all men; he would work toward the Inclusion of Man, and that Inclusion is the Center of Life, and that Centre is All-Truth, and All-Truth is All-Life, and All-Life is GOD.

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Sometimes a breath floats by me,  
 An odor from dreamland sent,  
 Which makes the Ghost seem nigh me  
 Of a something that came and went,  
 Of a life lived somewhere, I know not  
 In what diviner sphere,  
 Of mem'ries that come not and go not,  
 Like music once heard by an ear  
 That cannot forget or reclaim it,  
 A something so shy, it would shame it  
 To make it a show;  
 A something too vague could I name it,  
 For others to know;  
 As though I had lived it and dreamed it,  
 As though I had acted and schemed it  
 Long Ago!

J. R. LOWELL

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## A DAY WELL SPENT.

If we sit when the sun is low,  
 And count the things that we have done,  
 And counting find  
 One self-denying act, one word  
 That eased the heart of him who heard,  
 One glance most kind,  
 That fell like sunshine where it went,  
 Then we may count the day well spent.

But if through all the livelong day  
 We've eased no heart by yea or nay;  
 If through it all  
 We've nothing done that we can trace  
 That brought the sunshine to a face;  
 No act too small  
 That helped some soul whate'er the cost,  
 Then count that day among the lost.



## UNIVERSALITY OF RELIGION

**T**HAT GREAT PORTION of what is generally received as Christian truth is, in its rudiments or in its separate parts, to be found in heathen philosophies and religions. For instance, the doctrine of a Trinity is found both in the East and in the West; so is the ceremony of washing; so is the rite of sacrifice. The doctrine of the Divine Word is Platonic; the doctrine of the Incarnation is Indian; of a Divine Kingdom is Judaic; of Angels and Demons is Magian; the connection of sin with the body is Gnostic; celibacy is known to Bouze and Talapoin; a sacerdotal order is Egyptian; the idea of a new birth is Chinese and Eleusinian; belief in sacramental virtue is Pythagorean; and honors to the dead are a polytheism.

Such is the general nature of the fact before us; Mr. Milman argues from it—"These things are in heathenism, therefore they are not Christian." We, on the contrary, prefer to say—These things are in Christianity, therefore they are not heathen. That is, we prefer to say, and we think that Scripture bears us out in saying, that from the beginning the Moral Governor of the world has scattered the seeds of truth far and wide over its extent; that these have variously taken root, and grown up as in the wilderness, wild plants indeed but living; and hence that, as the inferior animals have tokens of an immaterial principle in them, yet have not souls, so the philosophies and religions of men have their life in certain true ideas, though they are not directly divine.

What man is amid the brute creation, such is the Church among the schools of the world; and as Adam gave names to the animals about him, so has the church from the first looked round upon the earth, noting and visiting the doctrines she found there.

She began in Chaldea, and then sojourned among the Canaanites, and went down into Egypt, and thence passed into Arabia, till she rested in her own land. Next she encountered the merchants of Tyre, and the wisdom of the East country, and the luxury of Sheba. Then she was carried away to Babylon, and wandered to the schools of Greece.



And wherever she went, in trouble or in triumph, still she was a living spirit, the mind and voice of the Most High; sitting in the midst of the doctors, both hearing them and asking them questions, claiming to herself what they said rightly, correcting their errors, supplying their defects, completing their beginnings, expanding their surmises, and thus gradually by means of them enlarging the range and refining the sense of her own teaching.

So far then from her being of doubtful credit because it resembles foreign theologies, we even hold that one special way in which Providence has imparted divine knowledge to us has been by enabling her to draw and collect it together out of the world, and, in this sense, as in others, to "suck the milk of the Gentiles and to suck the breast of kings."

How far in fact this process has gone, is a question of history; and we believe it has before now been grossly exaggerated and misrepresented by those who, like Mr. Milman, have thought that its existence told against Catholic doctrine; but so little antecedent difficulty have we in the matter, that we could readily grant, unless it were a question of fact not of theory, that Balaam was an Eastern sage, or a Sibyl was inspired, or Solomon learnt of the sons of Mahol, or Moses was a scholar of the Egyptian hierophants.

We are not distressed to be told that the doctrine of the angelic host came from Babylon, while we know that they did sing at the Nativity; nor that the vision of a Mediator is in Philo, if in very deed He died for us on Calvary. Nor are we afraid to allow, that even after His coming the Church has been a treasure-house, giving forth things old and new, casting the gold of fresh tributaries into her refiner's fire, or stamping upon her own, as time required it, a deeper impress of her Master's image.

The distinction between these two theories is broad and obvious. The advocates of the one imply that Revelation was a single, entire, solitary act, or nearly so, introducing a certain message; whereas we, who maintain the other, consider that divine teaching has been in fact, what the analogy of nature would lead us to expect, "at sundry times and in divers manners," various, complex, progressive, and supplemental of itself.

We consider the Christian doctrine, when analyzed, to ap-



pear, like the human frame, "fearfully and wonderfully made"; but they think it some one tenet, or certain principles given out at one time in their fulness, without gradual enlargement before Christ's coming, or elucidation afterwards. They cast off all that they also find in Pharisees or heathen; we conceive that the Church, like Aaron's rod, devours the serpents of the magicians. They are ever hunting for a fabulous primitive simplicity; we repose in Catholic fulness. They seek what never has been found; we accept and use what even they acknowledge to be a substance.—J. H. NEWMAN, in the *Development of Christian Doctrine*.

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### BE GENTLE

Be gentle as you go thro' life,  
Whatever may be your creed,  
And you will bring the virtue in  
That human hearts most need.

Be true in all things, everywhere,  
Be steadfast every day;  
And thus new riches you will gain  
That will not fade away.

Be earnest too—don't say you can't.  
At least, we all may try;  
And they who best succeed are deemed,  
By Heaven's decree, most high.

F. HORSLEY.

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### THE LIFE TRIUMPHANT

I like the man who faces what he must  
With step triumphant and with heart of cheer;  
Who fights the daily battle without fear,  
Sees his hopes fail, yet keeps unfaltering trust  
That God is God; that somehow true and just  
His plans work out for mortals; not a tear  
Is shed when fortune which the world holds dear  
Falls from his grasp; better with love a crust  
Than living in dishonor; envies not,  
Nor loses faith in man, but does his best,  
Nor even murmurs at his humbler lot;  
But with a smile and words of hope, gives zest  
To every toiler. He alone is great  
Who by a life heroic conquers fate.



## UNBELIEF

There is no unbelief :

Whoever plants a seed beneath the sod  
And waits to see it push away the clod,  
He trusts in God.

Whoever says when clouds are in the sky,  
"Be patient heart, light breaketh by and by."  
Trusts the Most High.

Whoever sees 'neath winter's field of snow  
The silent harvest of the future grow,  
God's power must know.

Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep.

Whoever says "Tomorrow," "The Unkown,"  
"The Future," trusts that Power alone  
He dares disown.

The heart that looks on when the eyelids close,  
And dares to live when life has only woes,  
God's comfort knows.

There is no unbelief ;  
And day by day, and night, unconsciously,  
The heart lives by that faith the lips deny—  
God knoweth why.

BULWER.

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**W**HETHER OUR CHOSEN WORK carry us in the inventor's workshop, in the chemical laboratory, in linguistic philosophy, in psychology's limitless field, or where it may, there is one new surprise after another waiting us, and each new one brings greater delight, for then are we raising ourselves above ourselves. This is growth. This is work's recompense. Contemplating this makes all the word *work* implies filled with magnetic attractiveness.—From *Man Limitless*, by Floyd B. Wilson. [Work is the Alternative and the Preparation for Rest. One makes the other possible. Each is but the half.]



## SIN AND THE NEW THEOLOGY

**D**OES NEW THEOLOGY SAVE FROM SIN? Yes. Does it save from the consequences of sin, or what might also be termed the result of our thoughts and actions? No. How and why? Thus: It claims that man is not inherently depraved,—that he is inherently and really divine; that when he realizes this fact and makes it a part of his inner consciousness he loses a great load of error and illusion with which he has been encompassed about in the past because of erratic theological teaching,—teachings which probably fitted well into such times and systems, but which now are a complete misfit.

It does not teach that when a man wilfully sins he may come to Jesus and have the consequences removed. It is quite emphatic and clear on this point, and realizes that here is a breach between the old and the new which of itself would justify raising the standard of the new. Please note that we make a sharp distinction between error, (ignorance or illusion) and sin.

It believes in eleventh hour repentance, that it is never too late to mend, that God is all-forgiving and all-loving, but that "as a man soweth so shall he reap."

It removes the load of illusion from a man which loads him down and chains him to error and sin, but it calls this illusion and not sin, for the one is unconscious or unknowing error and the other is conscious and wilful.

It dispels illusion of the so-called natural or carnal man and brings the light which transforms him into the spiritual man. This is conversion, which is a radical reorganizing, a changing of potential, an altering of rate and quality of mental and spiritual vibration, the adding something to the man which makes of him in the true sense "a new man."

It removes sin to an extent, such sin as was a perverted understanding, a false unnatural and untrue and unreal position of the man in his relation to God. Therefore it washes away our sins, but not quite in the way John O. and the old theology considers.



Does it "save to the uttermost?" Yes, but not in the sense John O. apparently means, for it teaches that the real man was never lost and that which is lost is the outer personality which is not the real man but which too often overclouds the divine manifestation of the real man and prevents it from proper expression. Transforming this outer personality by spiritual illumination is not saving *it*. There is no need to think about saving *it*. It will pass into nothingness and only the result of its experience remain as a part of the real man who was never in jeopardy and was never lost, but who is constantly seeking a more perfect expression in the dense folds of matter and seeks to spiritualize that matter so that he can express more of himself. This expression is the personality and is what the unilluminated consider to be themselves, and all of themselves. In this sense they may be said to be lost, but it is a false sense, for the real man is not lost, he is merely unable to get the external expression to conform to the real man.

If we could follow the old terminology we would, but in doing so we fix error firmly where it was, and do not make place for the newer and higher thought. The spirit of that thought, or its essence, is the oneness of God and man, and therefore the innate nobility and value of man and the unworthiness and impermanence and unreality of the outer man. The outer man is never "saved." It is but the outer garment, the outer appearance, the illusory shadow, the false mirage, the transitory expression, which the illusioned man believes to be all there is of himself, the "I," the "me." It is but the shadow of a shadow. But not useless. It has its value, temporary though it be. It would be an error, frequently committed by those who grasp the higher truth imperfectly, to treat the external life as of no value. It has great value. It is to get the value out of it that we live and that we do our work on this magazine. But when we get through our old clothes we cast them aside and know that they are not us, however useful and necessary they may have been in the past to enable us to contact the various stress of weather. Thus with the real man and his human or external life. The old theology has too often identified the clothing with the man. The new makes a sharp distinction.

There is much more we would like to say on this subject.



We sincerely thank John O. (our John) for bringing the matter up. But we are trying to make an interesting magazine for the common people, for those who have to work and do not have the time to enter deeply into philosophical and theological intricacies, and we must present the matter in fragments.

John O., who is a clear thinker and shows that he has a good heart, says that he could answer these great questions in a very few simple words and that much talk always means much mystification. That sounds good, but I remember that when I was a child I could settle great questions in a few words for I had simple and concrete ideas of God which I have lost, at least for the time being. For instance, he had a great book in which he inscribed all my good and bad deeds, and, although I could not see him, he was peeking about the corners at me all the time, and I could not outwit him; also he sat on a great throne with a starry crown on his head and a frozen smile on his face, constantly separating the goats from the sheep, placing the one on the left and the other on his right; etc., etc., etc. A few words could explain these beliefs for simple and immature minds. Perhaps, after all, we shall return to that infantile state again (the bible says so), but it will be a higher state than the first, though a state of simplicity. For there are two kinds of simplicity: there are simple people whom we have to lead about and show the way, and there are those simple people whose simplicity is of so divine a sort that it knows the way without effort and that the shortest and most direct, and whose presence among common people is a benediction and an inspiration.

And yet John is right when he says the simple statement is the most direct and truthful.

9 For we know in part, and we prophecy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things.

12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.



## TOBACCO A NERVE POISON

**T**OBACCO IS A NERVE POISON. It paralyzes nerves which control functions, whose activity is essential to healthful life, and its temporary soothing power is gained only by stupefying instead of resting the tired body. It is the shock given to the nerves which causes the deathlike sickness when tobacco is first taken, and continued use soon injures the nerves, so that they no longer give warning of the mischief going on. If the poison is given up for a while, the nerves recover their sensitiveness and begin to cry out against the poison and make desperate misery.

Then the sufferer is told that tobacco will stop this misery, so more is taken and the nerves again are paralyzed into silence. So great is the relief from the misery, the sufferer imagines himself happy and talks about the great comfort gotten out of the tobacco, while the truth is he would have been far more comfortable and happy if he had never touched the weed. And so the habit goes on enslaving the sufferers, until it becomes a terrible master whose orders must be obeyed. Thousands of men would give all they possess to be free from this fearful scourge.

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## THE UNCONQUERABLE SOUL

Out of the depths that cover me,  
Dark as the night from pole to pole,  
I thank whatever gods there be,  
For an unconquerable soul.

In the fell clutch of circumstance,  
I have not winced nor cried aloud ;  
Amid the bludgeonings of chance  
My head is bloody but unbowed.

It matters not how straight the gate,  
Or fraught with punishment the scroll,  
I am the Master of my fate,  
I am the conqueror of my soul.

HENLEY



## RELIGIOUS PSYCHO-THERAPEUTICS

**M**ENTAL HEALING is being undertaken by many orthodox churches in America to a large or small extent, although some of the pastors who are teaching mental laws of health in their sermons are meeting with opposition from some of their parishioners. There appears to be little or no opposition to the minister teaching his people individually the law of mental science as he comes in contact with them in his various personal ministrations, but when he preaches health laws in the pulpit he is sometimes charged by some of his hearers with teaching Christian Science or New Thought, and that charge is supposed by some to constitute a valid cause for dismissal.

In Wollaston, a small suburb of Boston, the Minister of the Unitarian Church, Rev. Elmer W. Hunt, has commenced to teach mental healing in his sermons, and as a result has stirred up much opposition among the more conservative members of his congregation. Sometimes progressive ideas have to make their way amidst opposition. In other cases the path seems to be smoother.

In Emmanuel Parish, a wealthy Boston Episcopal Church, the Ministers have inaugurated a movement for mental healing which is resulting in great good and is receiving attention from many persons in all parts of America and Europe. It is passing strange that the orthodox church is so abreast of the times and that so-called heterodoxy should be so far in the background.

Every Wednesday evening there is a "class" at Emmanuel Church for those who wish to study psycho-therapeutics, or mental healing, for such troubles as insomnia, melancholia, etc. The service consists of congregational singing of half a dozen hymns, a twenty minutes talk by the pastor on the methods to apply for healing by auto-suggestion, several special cases of those suffering are read by the pastor and the class requested to hold them in mind while all take part in the prayer, which is not silent, as in the case of many of the New Thought churches, but partly read and partly extemporized by the speaker.



We are entering a psychic age. The transition is a time of great danger and distress to many sensitive minds, especially to those who have not become properly centred and balanced. The increasing number of suicides, of insanity, and mental disorders of various kinds, are a part of this new psychic development which comes in those cases in an abnormal and diseased manner.

The Christian Science, New Thought, Metaphysical, and other similar movements which have become a part of our latter day life, are divinely sent to humanity to help them cross the bridge safely. The movement will spread among the Christian orthodox Churches more and more. It is really unsectarian and undenominational, and while not interfering or superseding the distinctively religious training which the churches are organized to give to mankind, yet this mental healing will do a supplementary work very necessary and which in many cases the orthodox churches can do better than others.

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**M**AN IN ALL THAT MARKS HIS INDIVIDUALITY is a reflection of his thoughts entertained during his life time. They stamp on his face, character, and on his form, vigor or decay.

FLOYD B. WILSON.

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**I**S ONE OF YOUR TROUBLES worrying over things in general? Do you imagine you have the care of the whole world upon you? What a great responsibility has been carried needlessly all these years. Drop it and be free.

KATHERINE HOLMES.

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**T**HERE is no use trying to control any one by any other law than one of their own comprehension. We cannot *know* for any one else in the last analysis. We can know for them while they are growing into comprehension; and we can control—but control never cures them. Our knowing must become truth to them or they will never find it, no matter how much we desire to give it to them. Individual recognition—this is the key to all Consciousness.

JULIA SETON SEARS.

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**O**RIGINAL CONTRIBUTIONS on subjects germane to the Higher Life of Mankind are solicited, and will gladly be published if found to be interesting upon perusal.



## SPECULATIVE AND PRACTICAL ATHEISM

**T**HERE SEEMS TO BE LITTLE DANGER, in an age of intelligence like ours, of an increase of speculative atheism. Such danger as exists appears to be from practical atheism. The two are not the same. Speculative atheism is denial of God's existence. Practical atheism is not that, it is much worse. It is any form of theological thought which represents God as having a character so low and imperfect that good men feel called upon to apologize for him,—any form of thought, or doctrine, which represents him ever, under any circumstances, as angry, vengeful, jealous, immoral, inhuman,—as punishing the innocent for the guilty, much less as doing so unutterably unjust and cruel a thing as to burn his own children forever. Such representations of God, strange to say widely made in the name of piety, of religion, of orthodoxy—are clearly worse than denying his existence. For does not every right-thinking mind agree at once with Plutarch when he said: "I would rather by a good deal that men should deny that there ever was a Plutarch, than say, 'Yes, there was a Plutarch, but he devoured his own children.' " So, if it is a dreadful thing for men to say: "There is no God", let us reflect that it is far more dreadful to say: "There is a God, but off in one corner of his universe he keeps an eternal torture house."

Let us call things by their right names. Let us open our eyes to the fact that it is a poor business to be trying to get men to believe in God unless the God we offer them is worth believing in. To believe in a toad, or a lizard, or a snake, or a devil, as a God would neither be honoring to the Divine Being nor of any value to the believer. Any belief in God that can be either acceptable to him or elevating to us, must be belief in him as a being who is holy, just and good,—the embodiment of our highest thought and more than our highest thought in the direction of the morally beautiful and perfect.

Says Emerson: "There is a statement of religion possible that makes all skepticism absurd." I believe this is true.



What then do we need in order to make men accept religion? Not exhortations, not threats; but the presentation of religion in forms so true, so noble, so morally beautiful, so in harmony with man's deepest spiritual needs and longings that it will commend itself, that men will be instinctively drawn to it, that they cannot help accepting it. This applies with especial force to belief in God. The way to bring men to this is not to exhort or to threaten them, saying, "Believe or be lost"; rather it is to give them a view of God so reasonable, so exalted, so in harmony with the facts of the universe and of man's soul, so worthy and uplifting that they must believe, that irresistably they will be drawn to believe, as the mind is always instinctively drawn to truth and the heart to love.

There is a second kind of practical atheism. It says, there is a God and a good God; but it fails to obey him; it refuses to do his will by living a good life. Said Theodore Parker at the funeral of an avowed atheist: "O God, we thank thee that though our brother denied thy existence, yet *he kept thy law.*" The very blackest atheism that this world knows anything about is the atheism of a bad life. Knowingly to do a wrong thing is by actions to declare, by actions that speak a thousand times louder than words—"I don't believe there is an eye that marks iniquity; I don't believe there is an eternal justice, throned on high, which will sometime, somewhere mete out to me my deserts."

Be sure that it will at last be better to have it said over your ashes: "O God, he denied thy existence, but he kept thy law," than to have it said: "O God he believed with his intellect, he flattered thee with his lips, he made loud professions in thy name, he said, 'Lord, Lord,' but he denied thee by trampling under foot thy holy laws." The worst atheism is that of the life. The deepest faith and the truest religion are also of the life.—REV. JABEZ T. SUNDERLAND, in *The Unitarian*.

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To keep my health. To do my work. To live.  
To see to it that I grow, and gain, and give.  
Never to look behind me for an hour,  
To wait in weakness, and to walk in power.

CHARLOTTE STETSON



## WHAT IS "NEW THOUGHT"

The growth of the New Thought Movement in recent years has been very great. Ten years ago it was scarcely ever heard of, and was understood by but a few earnest thinkers scattered throughout the country. These few, after patient and persevering investigation, proved the truth of the philosophy for themselves, and then set to work to pass it on to others who were ready for it, until now it has spread all over the civilized world.

The basis of the New Thought belief is that all life is one, and that man is the highest expression of that life, the fountain head, or first cause, of which is universal energy, or force—God. It believes that man through recognition of his unity with this force, has power to control absolutely his own fate and create conditions of life and environment to his own desire.

Healing the sick is, of course, a strong feature of the movement, and great work has been, and is being, done by its followers, who however, do not claim to possess any special power in accomplishing desired results. They know that this power is common property, and is at the disposal of all just as soon as they know how to claim and appropriate their own from the universal source. They take literally Christ's promise that "he that believeth on me, the greater works than these shall he do also; and greater works than these shall he do," and believe that the power to do His works is just as potent within us now as it was ever within any man, and we can demonstrate this power simply through the realization of our possession of it.

New Thought does not condemn any form of healing, metaphysical or physical, but regards them all as good; realizes that physicans and drugs are necessary to many lives at the present stage of development, but believes that, as the race unfolds, all external aids will be discarded, and eventually it will be universally realized that all healing comes from within, and not from without.

It does not deny the existence of matter, which it recognizes as an expression of the soul, and necessary to it during its existence on this plane. Neither does it deny the existence of disease. On the contrary, it may be said to see disease, to



understand it, but not fear it, refusing to recognize it as capable of harm, knowing that it cannot stand against the scientific use of the power of the Universal One.

New Thought—really the oldest thought—is founded entirely upon the teaching of Scripture; is non-sectarian, and does not interfere or seek to interfere with the religious beliefs of any one, seeing the good in all forms of religion, and bringing all in harmony with the great Eternal One.

J. F. BOWERS.

26 Wolffe street, Yonkers.

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**S**PIRITUALITY is not [dogmatic or external] Authority. It resides in no book, is limited by no creed, asks no church support and cares for no man's opinion. Spirituality is its own sanction. You cannot add to it by any revelation given another, you cannot take from it by any revelation denied another. It in itself is final—nothing without can make it more so.—From "The Philosophy of Fasting By Edward Earle Purington. [We must take some exceptions to our friend's choice of words, but probably not to his meaning, for it becomes more evident every day that our differences are more in words than in spiritual insight. There is a universal, absolute, fixed Truth, and all who look deeply within discern it more or less truly. But when we bring this truth into the outer world we are confused by words and the distorted refraction of external sight. We have much to say about Spirituality, and also Authority. Man never escapes authority, but true authority is within and from the Most High, speaking in gentle voice to the within. We are too much mixed with words, and it is the province of this magazine to systematize our modes of utterance. Of course this is the individual and cosmical UNIVERSAL PURPOSE, but we feel especially induced to this purpose.]

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**W**ITHIN ONE'S SELF is the real incentive to action. May not the prompting come through subconscious vibrative force? The subconscious knows of the riches in this storehouse, and may it not urge the appropriation? May the secrets of the subconscious be its wealth gained by its intimate connection with spirit guides or with the Universal?—From "Man Limitless" by Floyd B. Wilson.



## THE POWER OF PRAYER

**C**ONSTANT, REGULAR, PERSISTENT PRAYER is sure to lift a man up from the lower grovelling life of the baser self and bring him to God. The prayer, however, to be efficacious, must be inward, real, and fired with holy enthusiasm. Empty, formal repetition is not prayer, although certain sounds with correct inflection make a mantram, even in the hands of the senseless and uninitiated. (I do not consider a mantram to be a prayer, at least not in the special use of the word in this article.) Empty and formal prayer degrades the soul in the illusions of the lower senses. The desire to break away from and oppose this empty formalism has led many of the "come-outers" and "advanced thought" people to place too little value upon prayer. Prayer is as old as man and as old as God, and as long as there are men, and as long as there is a God, men will need to pray. And as long as there is a man left to breathe the breath of life there will be a God, and as long as there is a God there will be A MAN. This is Heavenly Arcana. The following Prayer is given us from the Teachings of the Order of the 15. It is not a man-made prayer :

### HEALING PRAYER

**T**hou loving and helpful Master Jesus! Thou who gavest to Thy disciples power to heal the sick!

We, recognizing Thee, and realizing Thy divine presence with us, ask Thee to lay Thy hands upon us, in healing love.

Cleanse us from all our sins, and by the divine power of Omnipotent Life, drive out the atoms of inharmony and disease, and fill our bodies, full to overflowing, with

Life, and Love, and Purity.



"If your eyes could be opened to see the effect the repetition of this prayer produces on the higher planes, the forces it brings to your aid, you would realize its beauty and its power. When you recite it in harmony the angels crowd around you like flocks of doves, to ward off harmful forces, and protect the germ of your physical, mental and spiritual life.

"Upon the highest plane of spirit, life is the One Life which can be nothing but perfection. The repetition of this prayer is like a projectile fired through the earth's atmosphere creating a passage through which the One Life must necessarily flow. As it passes from plane to plane it manifests upon the soul plane, the plane of creation and of redemption, as spiritual love. Thus does the Son of Man (the One Life) descend from His Father to redeem the world through love. When this spiritual love, the Son of God, reaches the plane of generation, the physical plane, its manifestation in the body as purity. Thus the Christ manifests on the spiritual plane as the One Life, on the soul plane as Love and on the physical plane as Purity.

"This is the rationale of all healing, and a thorough recognition and realization of the presence of this life force, and its working out in a three-fold manner, produces that harmony which is health to both mind and body. It also harmonizes conditions in your environment. Unkindness or hatred in your heart produce inharmony and sickness by condensing your aura and shutting out this force of life from you. If you send a thought of hatred toward a person you put a wall around yourself that only loving thoughts and prayers such as the above can pierce and break down; and that shuts out the life force from you and lets disease flourish.

"Whenever you desire help, physical, mental or spiritual, either for yourself or others, repeat this prayer and try to realize its true meaning on all planes of your being.

"As the Master Jesus gave to His disciples the power to heal the sick, and has never withdrawn that gift, so, every true disciple who firmly believes this, and faithfully strives to manifest the Christ principle within him, has *now* the power, through the laying on of hands, (by the summoning of the angelic host), to bring this One Life into manifestation, and thus dissipate ill and promote health and harmony."



## THE ASTRAL WORLD

**T**HE ASTRAL OR PSYCHIC WORLD is the model and form on which the physical world has been built, from which the forms of the physical are drawn; it contains the plan on which and by which the physical world will be changed and the new forms which are to appear in the course of its change. Within the astral world are contained the forces which play through the physical. Such forces as light, heat, sound, electricity, magnetism, are all active in the astral world and only appear in the physical world when a channel is made which allows the astral force to operate through that channel into the physical world. So electricity can be precipitated in any part of the world. The only requirement is to furnish the medium between the two worlds. This opens the door to the astral world and the force is immediately manifested. The astral world is the storehouse of all forms and the centralization of desires. The earth and all that appears on it is by comparison as only a small patch from an immense canvas of colors and forms. The forces often appear as entities in the astral world because all things in the astral world tend to take form. The astral world is different from the physical in that forms are more beautiful and more horrible, more alluring and more terrifying than those in the physical world, and desires rage more fiercely than any storms of the physical. The colors are more full of life and character than any seen in the physical world. All physical colors are but pale shadows as compared with the colors of the astral world. Feelings are more intense and matter is more easily acted on. In the physical world a man when moved by some fierce desire or frenzy of passion will assume and to a degree express through his features the nature and face of a tiger or other animal, but the form of the face is still preserved. In the astral world the form is changed, so that what appears as a beautiful form may suddenly take on the form of a wild beast or of a devil.

As the physical body of man contacts the physical things of earth, so the astral or form body of man contacts the astral



world. As the forces and elements acting through the astral world operate into the physical world, so these forces acting through the astral form body of man move him by instincts and impulses, and by the storms of anger and passion which are induced or appear from time to time.

As the astral world is a world of the causes of which the physical world is the effects, so in turn the astral world is a world of the effects of which another world is the cause. This higher world is the life and thought world. The life world is that atomic spirit-matter which is the distributor of all the forces of the astral world. The astral world serves as a battery in which these forces are held, and through which they are liberated into the physical world. As the astral world is the storage battery of all the forces that are liberated and used into the physical world, so the *linga sharira* or form body of man is the storage battery of life. Life is not appropriated by the physical body direct from its life principle and the life principle of the world; life is stored up by man in his *linga sharira* or form body from his life sphere and the life sphere of the world, and is distributed into the physical body according to the use and the demands made on it by the actions of the physical body.

The totality of the thoughts of humanity directs the life into form which is precipitated into the astral world and there takes form according to the nature of the thought. The forms, therefore, which appear in the astral world are the precipitated and crystalized thoughts of the individuals and of collective humanity. The cause of the sorrows and miseries, the pestilence and many of the diseases which are known to man are the results of the collective thought of humanity which appear into the physical world as his karma, for karma is thought, as the cause and as the effect.—H. W. PERCIVAL in *The Word*.

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**W**ERE FREE WILL NOT A FACTOR in soul growth, experiences were unnecessary. Devoid of freedom of choice, however, man would be a mere machine, an automaton, a lived instead of a living Soul. \* \* \* Everything in the universe has its price or valuation. Ownership signifies payment for value received. One owns only that for which he has made full payment.

MARGARETTA GRAY BOTHWELL.



## FOOD FOR THE PSYCHIC BODY

**WHAT WHICH WE CALL PHYSICAL STRENGTH** is in its best quality, not physical strength at all, but mental energy. The body is the instrument, the mechanism; but the real force is spiritual. Therefore, whatever nourishes the spiritual energy develops and increases the power and capacity for accomplishment.

Now when we think of the body, not merely as matter but as a structure complicated by the psychic body interpenetrating the physical body; when we realize this psychic being as our real self—the self that thinks, perceives, aspires; the self that is immortal in its nature—we realize that in this is our real life; that we should eat, sleep, bathe and exercise for the best good of the ethereal body.

Here, as many believe, is the explanation of the faith of our friends, the vegetarians. *Animal food produces coarse and harsh vibrations: it is not suited to this finer self, this ethereal body.* The food that is best suited to this psychic body is that of grains and fruits rather than vegetables.

The ordinary food of the well-regulated family—the average well-to-do people—is a terror to gods and men. The only wonder is that there is any available energy after a regimen of soups, fish, meats, game, pastry, ice and heaven knows what! It is a signal triumph of mind over matter that the life goes on at all. The whole system is clogged and all sorts of disease are induced by too much eating.

The interpenetration of the physical body by the ethereal body is always an essential fact in regard to health. All impressions made on the ethereal react on the physical, and this is the underlying principle of Christian Science—to bring the higher powers to act on this psychic body and thus cause new physical states. This psychic body is in a state of far higher vibration than is the physical. Impressions on it are of a finer character.

More and more can each one learn to carry on his affairs of life by thought than by action. This is like using the electric



motor rather than on ox team. It is bringing the swift, sudden, resistless potency rather than the slow, clumsy effort. If one would accomplish any special result, think on it. Build it in the astral, construct it in the ethereal world, and it will take form in the outer world.

The most favorable time for successful auto-suggestion is at night. Before going into the unconscious state of sleep, one should impress the suggestions upon the psychic self. They will work outward the next day.

LILLIAN WHITING.

## THE TEMPLE OF THE HOLY GHOST

Remember that God within thy frame doth dwell,  
From each unholy thing to guard the Temple well!  
Thou griev'st the indwelling God when lust usurps the throne,—  
Still more when with perverse self-penance thou dost groan.  
God came from heaven to look on nature through thine eyes;  
His breath thy incense be for holy sacrifice!  
'T is He who sees and feels and thinks and speaks in thee;  
Let sight, sense, thought, and speech bright with God's glory be!

My ever changing self—which is, was, and shall be,—  
Finds itself in Thyself, which *is* unchangeably.  
For Thou art who Thou wast, Thou art who Thou shalt be;  
My life from Thine streams forth to Thine eternally.  
I should have lost each night the self I was,—each morn,  
As one who never was till now, had I been born,—  
Had I not grasped the thought that I the same must be,  
Because in Thee, who art, I am eternally.

THE BRAHMIN.

The Soul of Man  
Is like the water—  
From the Heaven it cometh,  
To heaven it mounteth,  
And thence at once  
It must come back to earth,  
For ever changing.

GOETHE in *Faust*.



## IS CHURCH MEMBERSHIP DECREASING

**A**RE PEOPLE IN NEED OF A *NEW* THEOLOGY? Is the old theology "good enough"? Can it bring the unchurched back to Christ? Do we need a theology of any kind? Is Unitarian theological go-as-you-please satisfactory? Can we build a religion on moral conduct alone? Has the world outgrown the need of a statement of God's character and purpose? Will those who are trying to formulate a new theology do better to try and work within the orthodox church bodies, or the so-called liberal church bodies, or must the work be done outside of any of the present day religious bodies?

We are inclined to consider that the new must grow into form to a great extent outside of the present day ecclesiastical systems; that mere "tinkering" such as the Congregationalists are disposed to give the old theology will not entirely suffice; and that the new will meet with considerable opposition from some of those who have been trained in the old and whose time has not come to break the chrysalis and come out into the light of day. It is to be hoped, however, that religious bitterness and animosity has passed away forever, and that all opposition will be of such a healthy and necessary sort as will properly check the new from unbalancing itself too much by extreme positions. Opposition is the healthiest of all healthy things. Let us have it. But let it be kind and Christ-like on both sides.

The New Theology will not come from the established schools any more than it will come from the older ecclesiastical systems themselves. It is going to be a growth from the everyday life and newer needs of the common people. It is going to answer more than ever the constant, little and big, daily and hourly problems of life and enter more deeply into these processes of our daily living. It is going to bring to man more and more of God and more of the vitalizing life of the Spirit, which he will apply in new ways to the practical demands of the business and social life. It will not be academic, although it will be reasonable and applicable.



Those like Rev. R. J. Campbell, of the City Temple, London, who have tried to renovate the old theology and keep the new within the folds of the old systems, may or may not fail. It is to be hoped they will succeed. But the promoters of this magazine, while recognizing the great good done by Mr. Campbell's movement in getting the ground prepared, yet believe that the new theology will make a new movement independent of any present religious denomination, while at the same time it will fructify and vitalize them all.

The orthodox churches, however, are doing their best to meet the new conditions. Many of them are revising their creeds, either tentatively or with an idea of permanence. Some are abolishing their creeds. Where will it end? The South Parish Congregational Church of Augusta, Maine, has formally abolished its creed and placed instead as a basis of church membership a form of covenant. The pastor, Rev. David H. Evans, says "Many worthy Christian people, who profess faith in Jesus Christ, and who would be helped in their efforts to live Christian lives if they had church membership, are now kept out of the Church by demands that they subscribe to belief in things they do not believe. Christ had Peter as an apostle two years before he asked Peter what he believed, and why should we not accept Christ's discipleship rather than creed?"

Several prominent English Congregationalists have put forth a new statement of belief, which we print below, but it does not go far enough, and yet goes too far,—for some. No, the new will make new lines and form new channels; it will not be confined to the old religious bodies, even though many of those bodies accept much of the new. The statement is as follows:

1. We believe in the Personality of God the Father, transcendent as Maker and Ruler of all things, and yet, through his eternal Spirit, immanent in the world, and particularly in man and his history.

2. We believe that sin, so far from being necessary to man's development, is, as a distrust of God, and disobedience to him, a perversion of the moral and religious nature, which, apart from redemption, would involve man in ruin.

3. We believe that Jesus Christ, the only begotten Son of God, came into the world to reveal the holy love and grace of



God, and to redeem men by the sacrifice of himself once for all upon the Cross for the sin of the world, so conveying to the individual believer the Divine pardon.

4. We believe that this pardon is appropriated by faith in Jesus Christ, and that by this faith the Holy Spirit, producing union with the living Lord, regenerates human nature to eternal life.

5. We believe that the regenerate are the true Church, to which, among other sacred obligations, is committed the task of transforming the world, morally and socially, into the Kingdom of God.

6. We believe that the Bible is God's Book, because it enshrines the divine revelation culminating in the historic coming of Christ, his life, death and resurrection, and the gospel therein contained.

7. We believe that all truth is to be received as from God, and that the apparent conflict between science and religion not only can be adjusted, but is at the present time approaching a reconciliation.

Churches are not only revising their creeds but they are altering their methods of reaching people and drawing them back into the fold of Christ. Some of these methods are temporary makeshifts. All of them are inadequate. Failure of interest in church affairs is confined to no especial part of the country, and the cities feel this lack as well as the suburbs, and the country places.

The churches in many of the older parts of Boston have been literally at their wits ends for a long time trying to devise ways and means to induce people to come to church.

Rev. W. D. Minifie, of the Clarendon Street Baptist Church, which is situated in the "congested" South End district, is trying a new way to entice people to church. He has secured a corps of girl ushers who escort the young men to their seats. These young men have been drawn to the church by means of postal cards sent them, by members of the church. The inducement after they get within the doors is a stereopticon illustration of some bible story.

The trouble comes from trying to fill the old bottles with the new wine, and the Boston Transcript, which has published



from time to time very fair criticisms and words of hope, has the following to say on the decline of the Church:

The thoughtful observer of present-day tendencies cannot fail to be struck by the fact that organized Christianity is losing its hold on the masses of the people. In England it is admitted that about seventy-five per cent of the population never enter a church door. In Germany the proportion is still greater. An ecclesiastical authority assures us that in France there are hundreds of thousands who have never read a page of the Gospel. Mr. Campbell, the preacher at the City Temple, London, has recently declared that the vast mass of the European people are alienated from Christianity, as represented by the churches. As for our own country, the statistics just published make a poor showing. The only denomination that appears to have made appreciable additions to its numbers is Christian Science. Moreover, only a very small proportion of our city populations ever attend church services. With tens of thousands of workingmen Karl Mark's "Das Kapital" has taken the place of Bible and prayer book.

That these are not the pessimistic views of anti-clerical minds is shown by the attitude of the church itself. From all sides comes the cry that the number of candidates for the ministry is falling off. Scotland is a land given over to theological pursuits. Yet even her divinity halls are almost empty and she cannot find men to fill her pulpits. The Presbyterian Church of America reports that there are one-third fewer men studying for the ministry of the Presbyterian Church than ten years ago. All the seminaries of the Episcopal Church mourn a diminution in the supply of students. It may even be questioned whether the men who study theology remains as able as formerly. Time was when the most brilliant and the most highly gifted young men felt it an honor to consecrate their powers to the work of the ministry. Law, medicine and business claim today the best of our youth. Various reasons may be assigned, want of intellectual freedom, contemptible pittance as salaries, consequent loss of dignity and more generally, the practical materialism of the time. Whatever the reason, the fact cannot be blinked that the church as a vocation has lost all attraction for our young men.



When we turn to the social work of the church we find that she has done much, especially amongst ourselves, along institutional lines. She has built gymnasiums, settlement houses, and has brought some sense of human kindness into thousands of sordid lives. Nay, so enthusiastically have some ministers given themselves to this work that they have been in danger of losing sight of the spiritual ends for which the church exists. Nevertheless it may be doubted whether those who have accepted the mundane gifts of the church have been brought in any degree nearer to those great spiritual realities that form the core of her message. Everywhere people are conscious that there is something lacking, that organized Christianity is not in vital contact with the needs of the age and has no healing word for the deeper sores of humanity. Hence the exodus of hundreds of thousands who find what they seek, or think they find it, in the fellowship of "irregular" bodies, the growth of yesterday. Today men care little about dogmas or about traditions, however venerable. All institutions are being tried by the one test. Do they or do they not contribute anything to the life of the individual or of society? Do they meet any genuine need of which the mind is conscious? The friends of the church would do well to clear their minds of cant, to face the facts, and to set their house in order.

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### NEVER BE CONTENT

Never be content! Climb the nearest hill,  
But when thou hast climbed it seek a higher still;  
Long as time is lent  
Never be content!

O the joys we miss, joys our own to claim,  
Through a flagging courage or unworthy aim,  
O the heights sublime  
We have failed to climb!

Yet they beckon still, 'tis as if they say—  
"Lo! we fain would meet thee but we here must stay.  
Wake, O man, awake,  
And the journey take!

"We have much to give, we have much to show,  
But thou canst not see it grovelling below,  
Rise, O man, arise!  
Win life's highest prize!"

FLORENCE M. SOLOMON.



## THERE IS NO DEATH

**I** BELIEVE THAT THE SPIRITS of our dear ones do return to us, to comfort, guide, and cheer. I believe that hundreds of well-authenticated instances exist where spirit forms have been seen—in broad light, and in their own likeness. Thousands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends, whose presence we vaguely feel, but whom we cannot see or hear.

Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit-return. The Bible is *full* of such occurrences, and the universe is the same today as it was in those historic times.

That such messages have been received I have no doubt. That I myself have received them I am confident.

Some people are endowed with what might be called a spiritual telephone, just as others have mechanical, musical or mathematical genius. But even as the earthly telephone at times is unreliable, and "Central" does not always make the right connections, so these spiritual wires are not always to be relied upon.

I am confident we are all often surrounded by bands of invisible forces, spirits in various phases of development who are interested in our welfare.

They are God's messengers, sent to cheer and help struggling humanity. Call upon them—believe in them, but believe in your divine self and in the God of Love, and all will be well with you.

ELLA WHEELER WILCOX.

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**N**O ONE KNOWS THE PRICE OF TRUTH better than I; no one has paid such a price; no one would be less willing to urge the purchase on a single soul. \* \* \* God remembers man when man forgets the world. Which is a briefer way of saying that when Self has been ascended into, all that is not Self falls behind. For *the inspirational life is the natural life*, and our souls suffocate in any other.—EDWARD L. PURINGTON.



## THE ORIGIN OF IDEAS



BELIEF IS A THOUGHT, but believing is not thinking, at least not of itself, for when we think we move about the material in the mind more or less, and such shifting about, if continued in, and the objects scrutinized more or less, will eventually unsettle the most substantial belief. For all beliefs are temporary; all thoughts are temporary; only God is eternal. The ferment of the mind is mental attrition from the action of thought upon thought. This is healthy growth. Belief of itself is crystallization. After a while it results in stagnation. Mental life is a constant coming and going.

When you really think you try to understand. When you merely believe you do not really try to understand, although you may think you do. When you seek to understand you get ideas of your own. These may be crude, but as you improve your mental vision you will improve in the quality and utility of these ideas, and they will react, and produce beneficial thoughts.

The ideal plane is the creative plane. It is the plane of causes. Therefore the man who reaches that plane and uses his faculties has begun to use his own God-given creative powers. He is becoming master of himself, and through himself of all objects and forces outside of himself, for he can create or recreate his character, his faculties, qualities and powers. He can mould fate and alter destiny.

As the mental is the inner quality of the physical, so is the ideal the inner quality of the mental. The inner quality of a thing is its essence or spirit, and that which produces its external shape and character. Forms may be altered or even destroyed by artificial means, but they will be reformed again in process of time by and through that inner quality, and as that inner quality is, so will be the outer expression. Therefore, if man may reach that inner source and alter it, then he can become truly master of himself, and conquer the world.



In every case, on every plane, the external thing is but the vehicle of expression for some internal thing. It is but the outer covering of the internal and conforms to its shape. This is true of physical objects, and is likewise true of that which ensouls the physical, for that has an inner quality itself, also. Every thought is likewise the outer receptacle or manifestation of an internal idea.

A man's thoughts are his character. The ideal is the substance behind character which brings it into being. As man thinketh so will he act. Habits of thought make the man's habitual character. Character is personality. Personality means that one man differs from another man, that I am I, and thou art thou. It means that one man will respond in a different manner than another to certain outward impressions and under certain circumstances.

Character is also fate and destiny, and what a man meets in life is what his character brings to him.

How may we change the thinking of a man? By reaching this substance of thought, and that substance is the most interior thought or idea.

In order to develop character we should try and reach the deep things of the mind. Leave the physical, pass into the deep mental, and there you may reach that source where ideas are formed which will crystalize into thoughts, which if held persistently will alter the constitution of the mind in whatever direction you choose. But be yourself. Depend upon nobody. Realize that the power is within and that you have the power.

Be persistent, and insistent, and consistent, but do not be resistant. Resist not evil. Forget it, and at the same time climb out of its reach. Don't look back. "Let the dead past bury its dead." But let your mind do positive constructive mental work while you are doing all this. Exercise your inner creative powers.

The creation of superior ideas about all things,—the inner, the spiritual, the ideal,—this broadens and builds the mind, for it brings man up from the external, or lower, into the internal, higher. Concentration upon the inner, the spiritual, the real,



brings into the outer mind ideas of that higher world which broadens and beautifies that mind.

An idea always makes its appearance in the mind from a different source than the normal mind itself. That is the reason why we recognize an idea as something new and apart from our ordinary thinking when we say "I have an idea," meaning some new thought has dawned upon our mind from the horizon of the ideal. Such a "new idea" condenses into a thought if held and considered, otherwise it vanishes, for the idea is not so concrete and tangible as the thought.

Some physical or mental impression may have been the original cause of this idea appearing in the mind, because the physical object would cause the mind to make a representation of it in the mind stuff. This representation would have the germ, or the essence, of an idea in it, which would become manifest if the thinker persisted in "thinking deep."

Thus physical objects, thoughts, and ideas, lead from one to the other, like links in a chain. A physical object which impresses the mind produces a thought, and if that thought is considered deeply it in turn produces an idea. Also an idea when it appears reacts upon the mind and makes the thought which it ensouls more vital and definite, and the physical object is more real when we see the thought behind it.

A physical object will produce different thoughts, although the sensation may be approximately the same for all normal persons who come in contact with it. The reason for this is because each person associates certain objects together, and each person's group differs from the other's. A person of practical disposition would associate a waterfall with water power, and think thoughts of factories, and merchandise, and the busy hive of industry which would follow from turning the water power from waste into usefulness. The artist would have an entirely different group of thoughts. Thus the thoughts and ideas which a certain object produces upon the minds of different persons would be as varied as were their mental constitutions.

What ideas we shall form depends upon what thoughts we have formed, but what thoughts we have formed does not depend upon what material object the man comes in contact with, but



upon what kind of thought the sovereign will chooses to select and hold, and cultivate. For thoughts grow like plants in a nursery.

The tendency of the mind is to seize and reproduce the physical object, with all the associations which naturally group themselves about it. If the servile will is given the reins it will form and ensoul all kinds of thoughts, both beneficial and injurious, depending upon the character of the mind. But the sovereign will may step in at any time and drive out the objectionable members of the group and reorganize it with newer and more constructive material. Every thought gathers and grows more of its own kind, if left to itself. Good thoughts will grow more good thoughts and bad thoughts will grow more bad ones.

Therefore, if the sovereign will selects good ones and drops bad ones the man will grow like the good ones. If this process is repeated the same physical object which produces the injurious thoughts will later produce beneficial ones.

As ideas come into the mind of like quality to the material there, higher, nobler, and more beneficial ideas will come as a result of mental cultivation. And as noble and exalted ideas produce thoughts of like nature, the mind is strengthened, refreshed and enlarged by their inflow from above. By harboring grovelling thoughts the connection with the ideal world is closed, and the man becomes mean, narrow, and inefficient, a disappointment to himself and a source of regret to his friends.

Although the mind is mobile to a far greater extent than the physical body is, and mental objects have a plasticity far greater than physical objects do, yet the constitution of the mind cannot be changed at once for good or ill by placing certain thoughts there. All progress is by successive steps. The constitution of the mind will change rapidly by cultivation, and respond at once to any impulse given it by the sovereign will, and gradually become what that will determines it shall become. All things are possible. No height nor depth but what the sovereign will may reach if it determines long and strong.

And this reaching into the world of purer thought is a work which every man must do for himself. We cannot receive an idea from another person. All we can receive is the word from them which brings up a thought and then if that thought is con-



sidered deeply an idea results. But our idea is not their idea. Ours must necessarily be more or less different from theirs because it is the product of our own mind with its different constitution. This does not mean, however, that we should not listen to others and learn from them. All operations of the mind are caused and stimulated by what we sense about us. We must listen and observe, but we must discriminate. And we must choose what is the good for our use and leave the remainder where we found it, without condemnation.

The world about us is full of both good and bad, and the physical life can be the starting point toward degradation or of divinity. This world is equipoised between the sensual and the spiritual. The carnal mind gratifies its desires in the things of gross sense and limitation. The spiritual mind looks to the ideal world and there it reaches all beauty, and power, and goodness. Original thinking opens the mind to that world. Therefore original thinking of any kind is beneficial, whether our neighbor thinks as we do or not. The steps may be crude, but if we climb to the heavens by them they are good. But we can never say that another's thoughts are crude and imperfect. No man with man's imperfect vision may say this. We are all little school children learning the multiplication table of eternal life. When we see with the perspective view of Ultimate Spirit, we shall see that these differences were often only apparent.

Therefore we should not try to make people like us or try to make ourselves like them. Rather we should seek the truth from the world of ideas and bring those truths outward into our lives. If they are grand truths they will make our lives grand and beautiful, and helpful and inspiring, and people whom we meet will catch some of the light and the inspiration which shines through us. This light will not of itself lighten them, or the inspiration lead them, but it may be thy blessed means of helping them to find that light within their own being.

That light and that inspiration comes from above. It comes from the world of ideas. It is God. It showeth the truth in its purity and beauty, and it giveth strength and joy.

But do not expect to lead men to this light by teaching them your beliefs. It is not belief but life. It is not doctrine



or dogma, but realization. Let a man believe what he will, but let him use that belief as a ladder to climb upward toward the ideal, by whatever name (or no name) he may call it. Every belief has within it the germ of truth. No belief has all truth, for truth is infinitely beyond any statement or measure of it. Truth is life, the life of love and beauty.

Every belief a man has may enable him to grow into this quality of realization which we call *Living the Life*. For the essence or spirit of truth which has its complete being on the ideal plane and its imperfect manifestation in every one of us, so-called saint or sinner, is not contained in belief, although any belief may lead up to it if one seeks to lead *The Life* that all beliefs stand for.

People need to make the most of their beliefs. They should cultivate them. The divine germ in all of them will lead man higher if he practices original, constructive, idealistic thinking, for this is the ladder which climbs to God.


The man whose belief is very crude and distorted may grow faster and farther into the world of ideas through reaching the essence of the belief which is life, than another whose belief is more rational but whose indolence has prevented him from developing it by original thought and development.

As a man gains the ineffable light above his beliefs will change and follow that light. Do not antagonize them now but try to turn his energies toward climbing upward and seeking the ideal.

Original thinking is climbing to higher mental altitudes. This gives the soul greater poise and enables the man to see life truly. Those on greater heights see more and clearer than those below, because of their larger horizon and clearer atmosphere. Those on the same plane shall see alike and wait the time for those on lower planes to climb higher, as they themselves strive to reach greater heights of being. Every height has its added peace and joy from the larger world therein. Then do not criticise those on other planes or in other conditions. Give them room. You may not understand enough about their condition to judge. Step out of their way and give them all the blessed sunlight they can stand.



## CHURCHANITY

OMEBODY WANTS TO KNOW what we mean by the term "Churchanity." We would treat all churches and all forms of religious life with respect, even when there is not much to be seen that we can respect. In that case we will try and turn respect into courtesy, kindness and sympathetic tolerance. Therefore, the subjoined poetry is printed in good fun more than in criticism. "There are two sides to every story." This is one. Shall we call it one phase of Churchanity? And is it humorous, or pathetic, or both?

### THE MODERN PRAYER

O Lord, I come to Thee in prayer once more,  
But pardon that I do not kneel before  
Thy gracious presence—for my knees are sore  
With too much walking. In my chair instead,  
I'll sit at ease, and humbly bow my head.

I've labored in Thy vineyard, Thou dost know,  
I've sold ten tickets to the minstrel show;  
I've called on fifteen strangers in our town,  
Their contributions to our church put down.

I've baked a pot of beans for Wednesday's tea,  
An "Old Time Supper" it is going to be;  
I've drssed three dolls for our next fair,  
And made a cake which we will raffle there.

Now, with Thy boundless wisdom so sublime,  
Thou knowest that these duties all take time,  
I have no time to fight my spirit's foes,  
I have no time to mend my husband's clothes.

My children roam the streets from morn till night,  
I have no time to teach them to do right,  
But Thou, O Lord, considering my cares,  
Will count them righteousness and heed my prayers.



Hence, bless the supper and the minstrel show,  
And put it in the hearts of all to go,  
Induce all visitors to patronize  
The men who in our program advertise.

Because I've chased those merchants till they hid,  
Whenever they saw me coming—yes, they did.  
Induce the contributions to our fair,  
And bless the people who assemble there.

Bless Thou the grab-bag and the gipsy tent,  
The flower table and the cake that's sent;  
Our whist club may be also blest,  
The dancing party no less than the rest.

And when Thou hast bestowed these blessings—then  
We pray that Thou wilt bless our souls. Amen.

REV. ALBERT STROEBELE.

**B**UT EACH ONE HAS A CONCEPTION of justice that is in consonance with his individual plane of thought and wisdom, conception that is always in correspondence with his understanding. What one ordinarily looks upon as injustice is seeming inequality of result, regardless of inequality of cause. \*  
\* \* Whatever assists one Soul to a greater unfoldment assists all. Since the object of life is soul-unfoldment, it is most advantageous to each Soul to think and act for the benefit of all.

EUGENE DEL MAR.

**S**PIRITUALITY is *not* charity. Spirituality gives,—gives without stint. But of *itself* not of its possession. Moreover it never announces or recalls the fact. Can the river stop at any one point and say to the shore "I give you a pint to-day; be good and you may get a drop tomorrow?" The subtlest satisfaction in giving comes to him who leaves his name off the gift. The "anonymous" giver is surest of having his name recorded in Heaven.—From *The Philosophy of Fasting*, by Edward Earle Purington.



## MAGAZINE AND BOOK NOTICES

WORDS OF FAITH is the name of a monthly magazine published at fifty cents a year by G. W. McCalla, N. W. corner 18th and Ridge Avenue, Philadelphia, Pa. It is filled with beautiful and inspiring words which fill the soul with faith.

LIFE MORE ABUNDANT is the name of a book of 318 pp. written by Henry Wood and published by Lothrop, Lee & Shepard Co., Boston, at \$1.30 postpaid. This work is, without doubt, Mr. Wood's masterpiece. His chapters on "Eden and the Fall," "The Bible and Nature," and "Miraculous and Supernatural," are very interesting and clearly written. We intend to publish extracts from this book in our magazine, especially from the chapter on "Eden and the Fall" and "Sacrifice and Atonement" and will thus give the reader a more general idea of Mr. Wood's work. It is a book which should be read by every person who wishes to keep in touch with the newer ideas of God and immortality.

PRACTICAL METHODS TO INSURE SUCCESS is a little booklet of 127 pp. which sells for 25 cents. The author is Hiram E. Butler. It is handsomely printed on good paper, and is full of inspired thought. A careful reading of this book would do more to build a man's character in mental strength and poise than a dozen courses in many of the mental schools. It is what its name implies, a practical book.

LOST IN THE BOTTOMLESS PIT, by Rev. J. Howard Cashmere, is one of those books which I cannot read far in until I want to at once restate the matter in different words. That does not mean that I understand the matter better than the author. It means that his habits of thought and mental processes differ from mine. Truth is many sided. I have one little side. Mr. Cashmere has another. I hope many people think his side is very good. To me it is quite poor. For instance, his definition of sin is totally different from mine, and I think different from almost all students of theology. Sin with me is disobedi-



ence, or wilful refusal to follow what we believe to be the moral law. It is always subjective and personal. Sin is going contrary to one's conscience. Error is ignorance. Both sin and error are evils, but one is moral evil and the other natural evil. Thus sin is less common and error well-nigh universal. Illusion is ignorance, and that causes error. Sin is injury to the spirit, and is in the will, which is the feminine. Error is in the understanding, the masculine.

In Mr. Cashmere's chapter on "What is Sin" he says, "That, and only that, which in any way interferes or hinders the successful outcome of some Divine plan can be regarded as sin, or as something that it would not be right to do." It amuses me to think that one could thwart divine providence, or hinder God in his plans,—and yet, perhaps we differ only in definitions. The book is well thought out and worth perusal. Regarding the fact that time and space are but temporal and external, and "eternity" is everywhere and anywhere all at once or any time, he says, among other good things:

"From our clearest conceptions of the infinity of space we must reason that there can be no more limit to its fractional division than there can be to its infinite extension. We can conceive of just as many subdivisions of an atom, though it seems impossible to divide one, as we can enumerate atoms. It is an infinity in either direction; and man, a conscious atom, on which the impressions from either direction impinge, that is, from within or without, stands midway between these great Infinities. Within the atom there is Order and Light, and that is God; each atom is an infinity of itself; outside the atom all is darkness and disorder; an infinity of infinities, forming constellations of illusions. Who is bold enough to say that there is not just as great an intelligence, just as many entities within the atom as there is without? Who is he that can conceive of a particle of substance so small that he cannot mentally divide it into parts? Neither can he fix any limit to the number of atoms which fill the whole outer infinity of space."

The book is full of meat, and well worth perusal and even study. The price is only \$1.00 postpaid.

THE CELESTIAL LIFE, by Frederick W. Burry, is one of



the best books on New Thought I have seen. It is superb! The following quotation, taken at random, and not the best, will give an idea of the book better than a description:

"Wherefore, O Soul, do you continue to be so foolishly tormented by what you call the daily annoyances? Be more indifferent. Be a man. Rise above the infant stage where there is weakness and fear.

"Then the world and the universe will appear bright and lovely. Everything depends on your point of view. Boldly change your view-point, and enter the gate of heaven.

"No matter what your circumstances, you may enter today into the joys that your soul is longing for. Only stop magnifying the importance of conditions. Be courageous; forget and forgive; send forth showers of love; be at peace with the world and yourself.

"Stop those foolish pratings about morality; let go of the conventions; lift up your heart. Be not cast down, O Soul. Stand erect, and be a Man.

"For All is Good; and There is No Evil.

"This is the attitude that will make you free mentally, and then you will be free physically. Your body responds without delay to your New Thought. You see a way to commence straightening your business and other affairs, and to build anew."

CONCENTRATION, the ROAD to SUCCESS, by Henry Harrison Brown, of Glenwood, Calif., is a handsome book of 120 pp. written in Mr. Brown's forcible style. It is a very valuable work, and should be carefully studied and followed. Following are a few extracts:

"Concentration is the only mental attitude under which Ideals shape themselves into the physical life. As long as you hold an Ideal before you, that long is it shaping itself in your body, your business and your social life. When you change your Ideal, then the new begins to shape itself. What has been your practice? Have you, like the sculptor, held to one Ideal till it "Carves itself in the marble real?" Or have you taken the Life-block and placed it in the hands of an Ideal today, changing to another tomorrow, and then another, till you have



had as many Ideals as there are days? Have you not changed the details of the work every hour? You decided in the morning you would have a statue of Health, but before noon you changed it to Pain, at midday to Grief, at mid-afternoon to Success, and at sunset to a Satyr laughing at Failure, and at bedtime to Remorse, and awaken at morn with a statue of Hope? Is not your life a composite of all these and a thousand more? And this because you have not held one picture before it long enough for the picture to become fixed as a mental habit. Concentration means holding the chosen mental picture to the exclusion of all others till your objective life becomes the picture. "I AM THAT WHICH I THINK MYSELF TO BE!" The Ideal Life is the Real Life and this unseen Ideal Life is the one that alone concerns us. The laws of matter are the laws of spirit. They are but reflections of the unseen Laws, because Nature is one. No line can be drawn between the Here and the There; between the present and the past, or the future; between Cause and Effect. The Universe is a Unit, and as such we are to live it. Not to live in it, but to live It for we are It. This Life of the body that has so troubled us, is the life of appearance, and with appearances hereafter we are not to deal; will deal with eternal verities, i. e. with Ideals which cause these appearances. The goal of every endeavor is Ideal, and that Ideal is REALITY OF SPIRIT. Let this Ideal manifest in perfect faith, by letting it alone, save to hold to it as Will. The Ideal will carry you to the goal of its own manifestation.

### INFINITE BECOMING

Have we not all, amid life's petty strife,  
 Some pure ideal of a noble life,  
 That once seemed possible? Did we not hear  
 The flutter of its wings, and feel it near,  
 And just within our reach?—we did, and yet  
 We lost it in this daily jar and fret,  
 And now live idle in a vain regret.  
 But still our peace is kept, and it will wait,  
 Ready for us to fill it soon or late.  
 No star is ever lost we once have seen;  
 We may be always what we might have been.

ADELAIDE PROCTER.



## LOVE AND ART

Art is the expression of Love. The Artistic Impulse is the Love Impulse.

Love has been defined by Balzac, as "a current of human force seeking electrical expression."

It is positive when it has fullness of potential with desire to give out; and negative when there is emptiness of the essential principle with desire to draw in. In the Mineral Realm, this principle is named attraction and repulsion; in the Animal Kingdom it has relation to sex; in the Realm of Finance, it is called Demand and Supply; in the Artistic Realm it is impression and expression of Being, through the subtle manifestations of color, from speech, and thought transference.

It is important to discover at the outset of an artistic career, whether the impulse is from physical and mental spontaneity, or whether the deeper consciousness is being stirred to voice the sublimest emotions of which the soul is capable.

The difference between a work that disintegrates, and one that endures, is not so much a difference of degree in the amount of force expended, as in the persistent quality of that force.

To explain why green typifies the Artistic Realm—first, it occurs in the prismatic gradations between what are called the thermal colors, red, orange and yellow, and the cold or electrical colors, blue, purple and white; being a connecting step between the emotional and the ascending philosophical and spiritual developments of mankind.

In the second place, it is the artistic color of Nature.

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**S**O FAR AND NO FARTHER, IS NOT IN NATURE'S VOCABULARY. It belongs to the realm of the infant-soul, dreamland period. It has no reality in truth. What a sorry spectacle our academies and colleges would present if the students were constantly impressed with the impossibility of attainment or mastery! How benumbing to all aspiration and inspiration! How lifeless! From "Jesus of Nazareth as a Type" by Margaretta Gray Bothwell.



## THE EDITOR'S CHAT

**J**OHAN O. HAS BEEN AT IT AGAIN! At what? Firing hot shot into the editorial sanctum. From where? All the way from Bronson, Michigan. What shall we do with John if he continues to heat his shot red hot and then fire it off to Boston carefully aimed at a vital portion of John Franklin's egotism? All John O. thinks about is to save our souls,—from brimstone, I suppose, but I don't remember now that John ever told me. I am sure that he wants to save us all from something. Perhaps the wrath to come. If that wrath is as bad as some of the orthodox picture it then it is pretty bad stuff. But John O. is all right, no matter what he believes. Meanwhile, write to John O. Smith Bronson, Michigan, for some of those tall arguments he sends out, and don't forget to enclose some stamps, for John O. is not a wealthy man any more than John F. is. Give them both a show.

**W**E INTEND TO KEEP THE PRICE of this magazine at fifty cents a year for a while, but it is doubtful if we can publish it permanently at that price, especially for the quality and quantity we wish to give. We are but feeling our way now, and are getting up a small magazine. "The well laid plans of mice and men aft gang alee," but if our plans materialize pretty well we will publish a 96 pp. magazine monthly and of course the price would be more than we now charge. But that will not come right away, and we mention it now in order to let you know what we are planning. We will accept subscriptions now at fifty cent rate for one or more years, for it is not certain that we will be able to do as we plan. We feel especially kind toward those who help us when we are little. Every one of our first thousand subscribers we consider especial friends. And we need friends in our work. Some have taken a dollar out of their pockets and sent us ten subscriptions for ten of their friends. This helped us a great deal at the time and will still be a great help, for the majority of those who take the magazine on trial renew afterward. We need subscribers now more than anything else. We send it four months on trial for ten cents. Do you know of some friends who would be benefited by this magazine, and who would likely become permanent subscribers at the end of their trial subscription? Will you send us their names and ten cents apiece for them and thereby help us all, for it will bless you, and them, and us. Kindness always blesses all those who come into its circle of helpfulness.

**D**ORA W. IS GOING TO HAVE A DEPARTMENT in our magazine. I say "our magazine" for it belongs to all of us, and we must all wish it success and help it by our thoughts and any communications of ours which we think the editor would like to use. This is your magazine as well as mine. To be sure, I am in the harness here in the editorial den and print shop, and you are helping with your dimes, and quarters and dollar bills, but we are all together, and should all feel a common sharefulness and helpfulness.